

and over the five (classes) of the
dwellers on
earth.*

10. We Invoke, for you, INBRA^ who is
every-
where among men. May lie "be
exclusively our own.

ANUYAKA III.

StfKTA I. (VIIXO)

The deity, *Rishi*, and metre, as before.

Yarga xv. 1. I^BRA, bring, for our protection,
riches, most
abundant^ enjoyable, the source of
victory, the
humbler of our foes;

2. By which we may repel our enemies,
whether
(encountering them) hand to hand,^b or on
horse-
back ;^c ever protected by thee.

3. Defended by thee, INDBA, we
possess a pon-
derous weapon, wherewith we may entirely
conquer
our opponents.

4. With thee for our ally, INDRA, and
(aided by)

^a The test has, over the five men, or classes of
men, *pancha*
kshitmdm. The latter term is explained
etymologically, those who
are fit for habitations (*nivdsdrJidndm*}. The phrase
is of not unfre-
quent recurrence, and is usually said to imply the
four castes,
JSrdhmanaSy KsliattriyaSj Taisyas, and *Sudras*, and
Nishadas,—
barbarians, or those who have no caste; intending,
possibly, the
aboriginal races of India, all in a very low stage of
civilization,

like the *Gonds*, *J&les*, and *Bjnl*s of the present day.

^b Literally, by striking with the fist,
mifshfihafyayd.

^c "With a horse." The Scholiast explains this
and the preceding to intend infantry and cavalry.